

possible. The church never was on the level of the better mores of any time. Every investigation which we make leads us not to the church as the inspirer and leader, but to the dissenting apostles of righteousness, to the great fluctuations in the mores (chivalry, woman service, city growth, arts, and inventions), to the momentum of interests, to the variations in the folkways which travel (crusades and pilgrimages), commerce, industrial arts, money, credit, gunpowder, the printing press, etc., produced.

226. Sacerdotal celibacy. The church rode upon the tide and tried to keep possession of the social power and use it for the interest of ecclesiastics. Asceticism was in the mores. Every-body accepted the ascetic standard of merit and holiness as correct and just, whether he lived by it or not. Sacerdotal celibacy was a case of asceticism. Every one knew that it had come about in church history and was not scriptural or primitive. It was in the notions of the age that there were stages in righteousness, and that religious persons were bound to live by higher stages than persons not technically religious." Renunciation of sex

was higher
 righteousness than realization
 of sex, as is taught in the
 seventh
 chapter of First Corinthians.
 This notion existed amongst
 heathen and pagans. The
 priests in the Melkart
 temple at
 Gades (Cadiz) were bound to
 celibacy.¹

The merit of celibacy is a
 very old religious idea in
 Hindostan.

The Todas have a celibate
 priesthood.² " It is one of the
 incon-

sistencies of the Hindu
 religion that it enjoins the
 duty of mar-
 riage on all, yet honors
 celibacy as a condition of
 great sanctity,
 and a means of acquiring
 extraordinary religious merit
 and

influence." ³ " All the ascetic
 sects of the Saivas are
 celibates." *

Lamas at Shang (98° E. 36°
 N.) are allowed to marry, but
 not in

Tibet.⁵ The Christian notion of
 the third century was that
 clerics

ought to come up to the
 higher standard. This was
 the purest
 and highest reason for
 celibacy. It had been a
 standard of per-
 fection in the Christian
 church for six hundred
 years before

¹ Pietschmahn, *Phoenizier*,
 223 note.

² Hopkins, *Religions of*
India ^ 537.

³ Monier-Williams,
Brahmanism and
Hinduism, 55.

* Wilkins, *Modern*
Hinduism ^ 90.

⁵ Rockhill, *Tfrotigh*
Mongolia and Tibet, 135.